

A N /  
ANSVVER  
TO THE TEN  
COVNTER DE-  
MANDS

PROPOVNDLED BY  
T. DRAKES Preacher of  
*the Word at H. and D.*  
in the County of  
T. DRAKES  
By W. Buring.

---

PROV. 9. 12.

*If thou be wise thou shalt be wise for thy  
selfe, and if thou be a scorner thou  
alone shalt suffer.*

---

Printed in the yeare  
1619.

**D.D. WILLIAMS'S LIBRARY  
RED CROSS STREET  
LONDON.**

Printed in the year  
1819.



## To the Reader.

**I**T is the manner of some quarrellsome persons; that being beaten by one aduersarie, too strong for them, they are not quiet in their mindes till they haue got another, with whom they hope to deale well enough; and to beate the former upon his back, wrecking upon him all that anger which they haue harboured in their heart against the other, but could not utter as they desired. So it seemes to be with this man: who having had of late (as it is reported) much combating with the *Marris-dauncing-Papists* and *Abbiefts* in his parish, whereof lately hee was Minister: And finding them too hard for him; and that instead of being sheepe to follow him, they came with open mouth like wolues both against the sheepe and Shepheards: he hath thought it best, seeing these wolues thus comming to saue himselfe by flying to an other place; leaving the pore sheepe in the same fould with the wolues, to shift for themselves as they could. But not resting so, hee hath bethought him of an other sort of aduersaries, with whom he hopes more easily to deale: and these are the poore *Separatists* against whom he hath also those *Marris-daun-*

ers, and many greater then they to take his part. Then he encountreth stoutly with *Ten Counter-Demands* (as he calls them) with which  
 1. *Km* 22. as with so many yron hornes, he hopes so to  
 21. shake the silly Separatists, as not to leaue them a whole bone in their skin. But why doth he call them *Counter-Demands*? Not because he hath answered, but onely seen, as I heare, 7 *Demands* of theirs, some good space since propounded by the. These he should rather haue answered, in my judgment, if he could, for the defence of his Church Communion, Government, Ministerie, and Worshipp. But it seemes he had rather aske, then answer questions (as what bungler cannot better strike then fence?) and so his meaning is, to set these his *Ten Counter-demands* against their *Seaven Demands*, that so they might knock heads together, to see whose is hardest. Since then it  
 1 must be so, I will first set downe those *Seaven*,  
 2 and after answer his *Ten*, simply, without all doubt, yet as well as I can: but plainly, and distinctly as he desireth: Intreating thee, good Reader, to beare with my vnscollership, for I haue not been brought up among the Muses, but Mariners: and am unwillingly, though particularly, drawn hereunto by his importunity.

1 *Quest. 1* Whether the Lord Iesus Christ haue in his last Will & Testament given unto, and set in his Church, sufficient ordinary Offices, with their callings, workes, and maintenance, for the administration of his holy things; and for the ordinary instruction, guidance, and seruice of his Church to the end of the World, or no?

2 *2.* Whether the Offices of Pastors, Teachers, Elders,



Elders, Deacons, and Helpers be those offices appointed in the Testament of Christ? or whether the present ecclesiasticall offices of Arch-Bishops, Lord-Bishops, Suffragans, Deanes, Priests, Vicars,, Arch-Deacons, Prebendaries, Canons, Gospellers, Petty-Canons, Epistlers, Virgellers, Queristers, Organ-Players, Parsons, Curates, Chancelors, Commissaries, Proctors, Registers, Appariters or Sumners, Churchwardens, Doctors of Divinity, Questmen or Side-men, Deacons or halfe Priests, Chaplins or house-Priests, Clarkes, Sextons, and the rest now had and retained in the Cathedrall and Parishionall Assemblies of the Land, be those Offices appointed in Christs last Will and testament, or no?

3 Whether the calling, and entrance into the ecclesiasticall offices last before named, with their administrations, and maintenance now had and retained in England, be the manner of calling, administration, and maintenance, which Christ hath appointed for the offices of his Church, or no?

4 Whether every true Church of Christ, be not a company of people called and separated out from the world and false worship and waies thereof, by the Word of God, and ioyned together in the fellowship of the Gospell, by voluntary profession of the faith, and obedience of Christ. 2 Cor. 9. 13. 14.

5 Whether the sacraments, being seales of the righteousness which is by faith, may be administered unto any other, but to the faithfull and their seed, or in any other ministry or manner then is prescribed, and appointed by Iesus Christ the Apostle and high preist of our profession? And whether they be not otherwise administered in the parish assemblies of England at this day, or no? Rom. 4. 11.

6 6 Whether the booke of Common prayer, With  
the feasts, fasts, stinted prayers, holly dayes, and  
leiturgie prescribed therein & vsed in the assemblies,  
bee the true worship of God commanded in his  
word, or the devise and invention of man for Gods  
Worship and service.

7 7 Whether all people and Churches Without ex-  
ception, be not bound in religion, onely to receiue  
and submit vnto that Ministry, worship and order,  
*Iha. 33. 22* which Christ as Lord and King hath given vnto,  
*29. 6.* and appoynted in his Church: or Whether any may  
*2am 4. 12.* receiue and ioyne vnto another devised by man for  
the worship and service of God: and consequently  
Whether they that ioyne to the present Ecclesiasticall  
ministry, worship, and order of the Cathedrall and  
Parishionall Assemblies, can be assured by the word  
of God, that they ioyne to the former, or dayned by  
Christ, and not to the latter, devised by man for the  
worship and service of God.





AN  
ANSWER TO TEN

Counter-Demands, Propounded

by T. DRAKES, Preacher of

the Word at H. and D. in

the County of

ESSEX.

**R**Everend sir, you have given vs  
sheer a *Counter blow*: and as it is  
reported, you yet thinke to give  
vs, if not a greater, yet another  
*Blow*, but you earnestly desired  
to haue these your *Ten Counter-*  
*blowes* directly and distinctly  
ansvvered; vvhich I vvill labour to do God as-  
sisting mee.

Demand 1. Your first Demande is, *Whether our seperation from your Church or Church-*  
*assemblies of England, can in any probability be plea-*  
*sing vnto God, seeing it hath had (say you) such*  
*vnhappy beginnings, and so many dismall and fatall*  
*events: the first founder of it comming to Iudas* *Mat. 27.5*  
*his shamefull and fearfull end, hanging him selfe:*  
*and the second (you say) totally recanting and com-*  
*ming againe to you: as diuers of our proselytes doe*  
*daily, &c.*

*Answer.*

This is the sume or ground of your first De-

A. 4

mand

*Answer*

...without your particulars be examined.

mande other vvords there are, here and there  
dropt from your pen, vvhich giue no strength  
at all to your demand, & therefore I passe them  
by, and ansvver, yea. Though this be true that  
you haue saide, yet may our separation from  
your Church or parish-assembles of England be  
pleasing vnto God: and for proof hereof consi-  
der vvhat follovveth.

This your demand is like as if a Cananite or  
Philistim should thus haue demaunded of the  
Israelites. Whether is it like that the wars you  
hould against vs, can in any probability be plea-  
sing vnto God, seeing that they haue had such  
vnhappy successe, vvith so many dismal & fatall  
events? some vvere burnt vvith fyre, Nom. 11. 1  
some sunke into the earth aliue, Nom. 16. 32. 33  
some vvere destroyed of serpents. Nom. 21. 6.  
some by the enemyes svvord. Nom. 14. 45. some  
by the svvord of their own brethren. Exod. 32  
27. Euen *Moses* & *Aaron*, your first & greatest,  
yea principall pillars of greatest reckoning, died  
in the desert for their sin. And of sixe hundred  
thousand men that came out of *Egypt* to fight  
against us, Exod. 12. 37. onely two men are left  
aliue. Nom. 26. 64, 65 &c. What think you Sir?  
Was this vvarre in any probability pleasing un-  
to God? if yon say yea, you haue ansvvered your  
demande your selfe: and discovered your  
ovvne folly: for thus you see a Pagan might  
haue pleaded against Israell, Gods true Church  
then, vvith as much collour and more truth,  
then you that are called a Christian, can doe a-  
gainst us novv: and thus I thinke your first  
demande is sufficiently ansvvered.

1 But it may be sir, you vvill not be thus sa-  
tisfied



mand  
rified; without your particulars be examined.  
*M. Bolton*, vvhich (you say) vvas the first  
founder of our separation, hanged himself, as  
did *Iudas*: vvell. Proue you as much for *Bol-* mar 27  
*ton* as I doe for *Iudas*. As vve deny *Bolton* to  
haue been the first founder of our separation, so  
sure I am, that *Iudas* vvas one of the first and  
principallest publishers of the gospell of Christ;  
for he vvas numbered vvith the Apostles, be-  
ing one of the twelue and had received fel-  
lowship in their ministration, *Act. 1. 17.*

And vvill you novv therefore call the Gos-  
pell and Christianity into question, as whether  
it be of God or no? because this *Iudas* hanged  
himselke; if no, vvhat vvaight then is in your  
demand? And novv I pray you sir consider also  
that this *M. Boltō*, one of the Elders of that se-  
parated Church vvhere of *M. Fitts* vvas pastor  
in the beginning of *Queene Elizabeths* raigne,  
first revolted at *Pauls Crosse*, falling back again  
to you: and vvas reprov'd & excommunicated  
for this, by that separated Church: and after-  
ward, not haveing grace to returne or repent  
hanged himselke. This being so *M. Boltons*  
martyrdom is little for the credit of your cause,  
or Church, whereof he dyed a member. mo 38

The second you say totally recanted &c. And  
this you note to bee *Bratne*. And say I, so  
did *Demas*. 2. *Tim. 4. 10.* vvvhich sometime vvas  
a fellow-helper with *Paul* as vvell as *Luke Col.*  
*4. 14. Phil. 2. 4.* As divers others in all ages haue  
done, vvho loved this present vvorld more  
then God. Can it not therefore stand vvith  
your liking Sir, that the Gospell vvvhich Christ  
or *Paul* preached, can in any probability beo  
pleasing

pleasing unto God, because *Iudas* hanged himselfe, and *Demas* totally recanted it. I pray you Sir consider vvhat the Apostle saith; *What though some haue not beleeeved or been unfaithfull, shall their unfaithfulnesse, make the faith of God without effect? God forbid. Rom. 3. 3. 4.*

3 And againe, consider I pray you: Christian religion vvas at a low ebb vvhen so many went back from Christ, that hee said to the twelue, *will yee also leaue me. Ioh. 6. 66.* yet you see still Christianity flourisheth: and wee, to our exceeding great comfort do behold it. And for us, though many bad ones haue gon a way, yet God bringeth better in their place dayly. And thus I thinke your first Demande is directly and distinctly answered, as you desire. Onely this I will further add concerning *M. Browne*, that he hath so left it in practise, as to shew the corruption of his heart; yet so holdeth it in professed iudgement, as shewes the strength of the truth, stil upholding it self in so evil a conscience: who professeth in keeping his Ministry, that he *liveth of the spoiles of Babylon.*

66-20: 10-11 And for Master Boulton, although you think you haue great advantage against us in his case & some others, who haue faine from us: yet if things be rightly considered, the contrary vvill appeare. And as *Abimelech* king of Gerar, vvhen he reprov'd *Abraham* for denying *Sarah* to be his vvife, had more need to haue reprov'd himselfe for his want of the feare of God, & of common humanity, by vvich pore *Abraham* was driven to that strait: so you, in upbraiding us with these mens fals, had more need reprove your selves, & your ovvn most unmercifull dealings

lings towards us, by which diuers are forced to deny the truth as *Abraham* did his vvife, against their consciences: vvhereuppō followeth most fearefull dispayre & sometimes such wofull events as this vpon *Boltons* Apostacie was; & so you are before the Lord, made guilty both of the blood of the bodies, & of the soules of those miserable men.

And whereas you haue a marginall note of one *M. Nowel* in *Warwick-shire*; you are the first from whom I ever heard any thing of that man, and therefore this is all that I can say, If hee vvere not fully perswaded of the truth in that estate vvherein he stood, but dyed vvith a troubled mind seeking the truth: vvhat doth this make ether against us, or for you? I see nothing, let vvise men judge &c.

2 Demand. Your second demand is, as I vnderstand it. *Whether our profession, religion, and discipline, as it standeth in opposition to your Parish-assemblies in England and the rest of the reformed Churches, can be of God, or haue any approbation from God: seeing that it hath no vertue, power, and efficacy in it, (as the Gospel preached in your parish-assemblies through Gods blessings abundantly hath) to win, convert, and draw vnto our party, and profession, Atheists, Papists, Heretiks, rude, profane &c.* 2 Demand

2 Answer. To this your demand I answer yea: our profession religion and discipline (as you call it) may be of God, and haue approbation frō God, though not converting any such. And if it be so of God, as it be approved in his word, it is enough, though we haue not converted any at all; and for prooffe hereof, as also

also for further answer to your demand, consider this that followeth.

Your demand is like as if a Cananite should thus haue demaunded of *Noah*. Gen. 6. Can this thy Arke building, be of God, or haue any approbation from God, seeing that in all this time there appeareth neither vertue, power, nor efficacy to win, convert, and draw vnto thy party any at all? for thou canst hardly shew any one person converted vnto thee by thy preaching, or Arke building these hundred and twenty yeers? what thinke you Sir? *could Noah his Arke building be of God, or haue any,*  
c

Also, I pray you Sir consider with your selfe what answer you would haue made, if any of your Morris-dancing papists or prophane Atheists (with whom you, but lately, were much cumbered) should haue demanded the lyke of you? Your administration, and ministeriall office, had so little vertue, power, and efficacy in it, among them, that you were glad to leaue them vnconverted & come away from them: and it may be, they deemed your ministry not to be of God, nor to haue any approbation from God: and you your selfe also peradventure, thinking the same thing, and seeing also that those to whom you sued for redresse, could not or would not giue any more *vertue, power, or efficacy to your Ministry,* and office, you tooke the best course, as you thought, even to leaue them in their Idolatry and prophanes and come away from them: for the which I would haue you minde well and consider what the Lord saith. *Zacha. 13.*



17. Surely sir, seeing that you thus deeme of things by the effects, you can not but thinke very hardly of your selfe : considering the small effect your ministry hath vvrought, especially amongst your Morris-dauncers.

And yet for further answer to your demand, consider sir, vve are a poore vweak despised people here in England, hated and persecuted of all, or the most part in the lande : and therefore, if vve haue any meetings or coming together on the Lords day, they must be very private for feare of such persecuting adversaries as cannot indure (and are ignorant of) the truth of Gods ordinances to be taught and practised, so that Papists, Atheists, and such like profane, come not at our exercises : and how is it possible vve should convert any that come not to heare vs? If vve should demand of you, how many Turks and Saracens haue been converted in your Parish assemblies, vvhats answer vvould you giue vs, that vvill not answer your selfe.

2 To let passe the Churches in this vvay, beyond the seas, vvich haue their more free meetings, and able ministeries, and vvhere this blessing of God in converting men, is more seen, then, I think, in any of the Parishes that ever you your selfe vvere minister of (though you haue beene in more then a good many or then a good Pastour should or vvould be) I may boldly say, that we, how few, or meane soever we are, do convert more to our Churches, then you do to yours. All these Atheists, Hereticks, and prophaine persons vvere as vvell of your Church before their conversion,

also for further answer to your demand, consider this that followeth.

Your demand is like as if a Cananite should thus haue demaunded of *Noah*. Gen. 6. Can this thy Arke building, be of God, or haue any approbation from God, seeing that in all this time there appeareth neither vertue, power, nor efficacie to vvin, convert, and dravv vnto thy party any at all? for thou canst hardly shevv any one person converted vnto thee by thy preaching, or Arke building these hundered and twenty yeers? vvhathinke you Sir? *could Noah his Arke building be of God, or haue any,*  
c.

Also, I pray you Sir consider vvith your selfe vvhat answer you vvould haue made, if any of your Morril-dancing papists or prophane Atheists ( vvith whom you, but lately, vvvere much cumbered ) should haue demanded the lyke of you? Your administration, and ministeriall office, had so little vertue, power, and efficacy in it, among them, that you vvwere glad to leaue them vnconverted & come away from them: and it may be, they deemed your ministry not to be of God, nor to haue any approbation from God: and you your selfe also peradventure, thinking the same thing, and seeing also that those to vvhom you sued for redresse, could not or vvould not giue any more vertue, power, or efficacy to your Ministry, and office, you tooke the best course, as you thought, even to leaue them in their Idolatry and prophanes and come avvay from them: for the vvvhich I vvould haue you minde vvell and consider vvhat the Lord saith. Zacha. 1.

17. surely sir, seeing that you thus deeme of things by the effects, you can not but thinke very hardly of your selfe : considering the small effect your ministry hath vvrought, especially amongst your Morris-dauncers.

And yet for further answer to your demand, consider sir, vve are a poore vweak despised people here in England, hated and persecuted of all, or the most part in the lande : and therefore, if vve haue any meetings or coming together on the Lords day, they must be very private for feare of such persecuting adversaries as cannot indure (and are ignorant of) the truth of Gods ordinances to be taught and practised, so that Papists, Atheists, and such like profane, come not at our exercises : and howv is it possible vve should convert any that come not to heare vs? If vve should demand of you, how many Turks and Saracens haue been converted in your Parish assemblies, vvhats answer vvould you giue vs, that vvill not answer your selfe.

2 To let passe the Churches in this vvay, beyond the seas, vvchich haue their more free meetings, and able ministeries, and vvhere this blessing of God in converting men, is more seen, then, I think, in any of the Parishes that ever you your selfe vvare minister of (though you haue beene in more then a good many or then a good Pastour should or vvould be) I may boldly say, that we, howv fevy or meane soever vve are, do convert more to our Churches, then you do to yours. All these Atheists, Heretickes, and prophaine persons vvare as vvell of your Church before their conversion,

(8)  
As after : and for the Papists, eyther they come  
to hear you, and then they are of your Church  
also, namely Church-Papists, or not : and then,  
hovv doe you convert them by your ministry.  
Besides, it is evident, that the number of Pa-  
pists do dayly increase in the land infinitely;  
such is your plentiful conversion of Papists.

But indeede Sir, your following vvords,  
vvherein you please to terme vs, *refined refor-*  
*mers, saying, that we seduce only the sound, and per-*  
*vert and estrange from you those that are otherwise*  
*well affected, & of som vnderstanding &c.* are worth  
the considering : and I intreat the Godly rea-  
ders to take knowvledg of this that followveth.

First I professe vnfaignedly vvith an vpright  
heart as in Gods prelence, vvho knowveth the  
secrets of all hearts : that neither I my selfe,  
nor any other (to my knowledg) that profes-  
seth the same course of true religion vvith me)  
did ever intend or once conceiue, so much as  
in thought, any one poynt or parte of sedition,  
or eyill conspiracie, against any mans person :  
much lesse against the kings maiesty his royall  
state, & government : but vve do acknowledge  
his maiesty to be supreme governour in all his  
dominions in all causes and over all persons of  
vvhat estate or degree so ever they be : and  
that no person may declyne or appeall from  
his authority or iudgment in any cause vvhat-  
soever : but that in all things obedience is due  
vnto him, eyther Active if the thing comman-  
ded be not against Gods vvord, or Passive if it  
be : except pardon can be obtained : and here-  
unto vvee doe diligently exhorte and pro-  
voke all men at all times &c.

This



This being in the first place considered, it is true that you say: our cause hath vrought most vpon such as haue some vnderstanding and knowledg, and are of tender consciences plyable to the truth: others of more corrupt consciences haue set against us, and against our cause, and blasphemed it &c.

The consideration of this, will in any wise mans iudgment rather lead vnto our cause, then from it, when the better fort, by your owne confession, doe come to vs, the worse and baser sorte remayne still with you. And this much for answer to your second demands nowv to your third.

This your third demand is of another kinde differing from the former: for here you seeme to leaue your nationall Church and Parish-assemblies of England, and make your demand only for your reformed assemblies: wherein you say the Gospell is sincerely preached and professed, and the sacraments duly administered &c. But of this particular you shall haue ansver vwhen I come to your 7 and 8 demands.

3. Demand. Your demand is here to know, *Whether those reformed Assemblies whereof you speake are worse then the Iewes Sinagogues: and your ministers worse then the Scribes and pharises Mat. 23+23. Which sat in Moses Chayer: Whom Christ commanded the people to heare &c.*

3. Answer. Your demand then being onely in defence of your reformed Assemblies, it had been vwell, if you had shewed us vwhere and vwhich those assemblies be, that are reformed. Wee knowv indeed, that many amongst you both ministers and people haue made much

swg

suite to Parliaments, and vvrote many bookes  
(of vvvhich I haue read some) for reformation  
of your Church and Ministry: but still to the  
best of our discerning, all your parish assem-  
blies are as before vnder one and the same or-  
der, and maner of vvorshippe ministerie, and  
confusion of people: all governed by the same  
spirituall laws, & spirituall Lords, their spiritu-  
all courts, and canons: all being still one Church,  
all one communion and fellowvshippe: so that  
your Demand being onely for your reformed  
assemblies, and yet you tell us not which nor  
vvhere they be, how can vvee giue you a di-  
rect ansvver to your demand.

First therefore tell us vvhere and vvvhich  
those assemblies be that are reformed, & then  
you shall haue a direct ansvver, God vvilling.  
In the meane time vve vvill take this for one  
advantage among the rest: that is, that there  
appeareth a checke in your conscience, because  
you make your defence, or demand but for a  
part of your Church: that is, your reformed  
assemblies: vvhereby you intimate, that there  
is a vvorser sort of assemblies, that are vnre-  
formed, vvvhich you vvill not pleade for: vvhere  
as if your Church or Church-assemblies of Eng-  
land vvwere Christs true Church, vve thinke you  
should haue labored to defend the vvhole: is  
not every one of Christs true Churches to be  
defended? hovv deceitfully then doe you deale  
vvith your Church that seeke to vphould your  
reformed assemblies and neglect the rest: all  
being in one brotherhood and communion to-  
gether.

But it may be said, you are driven to shift for  
your

your selfe : therefore if you vwill shevv vs  
 vvhich be your reformed assembiles, vve will  
 shevv you great difference betvveen those Si-  
 nagogues of the Ievves, vvhere Christ and his  
 disciples did teach, and your parish assemblies:  
 great difference betvvene those that sat in *Mo-* *Mat 23:123.*  
*ses* Chayre, vvhich vv ere in true office vnder  
*Moses* according to the lavv, and you, vvith  
 the rest, that haue no true office vnder Christ  
 according to the gospel. Your mighty reason &  
*minore ad majus* (which words indeed I vnder-  
 stand not) is this : If ( say you ) our Lord Iesus,  
 his disciples and people, did not separate from  
 thire Sinagogues and assemblies , that vv ere in  
 faith and maners more defectiue then ours are:  
 much lesse ought they to separate from our  
 assemblies, vvherein all the grounds of Chri-  
 stian religion are soundly held and professed,  
 ( you might haue added ) and but fevv pra-  
 ctise, neither of preists nor people, in vvhom  
 couetousnes, vv rath, enuie, and contention doe  
 daily abound: many thousands neither know-  
 ing, nor regarding to knowv vvhat true faith  
 meaneth : and for their manners vvhich you  
 vvould seeme so much to commend : let the  
 manners even of that Parish assembly vvhere-  
 in your selfe did of late exercise your spirituall  
 authority in vain : as also the manerly conditi-  
 ons and conversation of almost all in generall,  
 testifie hovv true this your bold affirmation  
 of their manners is : and vvithall, let the Rea-  
 ders minde, that although you boast of all the  
 grounds of christian religion , yet it is but  
*held and professed* ; not practised among you : so  
 that it may seeme you beleecue also, that to

ould and professe, (vvithout obedience) is sufficient for the salvation of the professors: but to the intent that this may be better discerned, I doe intreat and desire all that are christianly minded to reade and consider of these fewv places of scripture. Iam. 1. 21. 22. 25. 26. Tit. 1. 16. 2. Thes. 1. 7. 8. 9. EZe. 22. 26 I vvill only poynt the places, let the godly reade and iudge.

**4 Demand:** 4 Demand Novv to your fourth demand, vvhich is; *Whether those great multitudes of people spoken of Math. 14. 13. 14. 15. &c. Ioh. 6. 5. 10. 11. can vvith any reason be denyed to be members of the visibible church, though yet Wanting the pretended constitution of the Separatists? and albeit many of them (you say) were drawne, not by doctrine but by miracles, report, and vvith their desire to be fed: &c.*

**4 Answ.** To this your demand I ansvver directly, yea: they may vvith good reason grounded on the word of God (speaking as you doe of the multitude) be denyed to be members of any visibible Church, and this doth plainly appeare in the same 2 chapters; namely, Mat. 14. Ioh. 6. which may also be compared vvith other scriptures to proue the same.

There were none of them members of the visibible Church of Christ, but those that did visibly appeare to be Christs Disciples: but the multitude that followed him for their bellies sake were not his Disciples, as the very vvords of the text doe proue; vvhere a difference is put betweene the one and the other. First, looke Mat. 14. 19. vvhere it is said, *Hee caused the multitude to sit downe, and vvhen he had blessed*



blessed, & broke, he gaue it to the disciples & the disciples to the multitude. And whē they had all eaten & were sufficed, he caused his disciples to enter into a ship while he sent the multitude away. Mar. 14. 22.

23. Mar. 4. 4. If you say, he taught them altogether; it is true: yet was it in parables: and afterward he expounded all things to his disciples aparte. Mar. 4. 10. 11. 34. 35. 36. Mat. 13. 10. 11. 13. 14. 15. 36.

And thus it doth plainly appear that the multitude were not his disciples: and consequently, not members of any visible Church of Christ: for then he would not haue sent them away empty in their soules, and full in their bodyes, but he would haue expounded all things to them altogether, for their edification and further comfort. But the text doth plainly shew the disciples to be within: and the multitude to be without. Mar. 4. 10. 11.

12.

And whereas you further demand, *Whether those 3. thousand in the second of the acts, that were converted at Peters Sermon, were not true members of a true visible Church before they had officers chosen among them? &c.* Act 2. 14. 37. 38. 41

I Answer yea, they were: this you say cannot bee refuted; and it is true: but what haue you gained by this? what doth this helpe the multitude spoken of before? If I should charge you here with deceitfull dealing, by shuffling this place of the Acts with the other two places of scripture, thereby to make your demand seem something, and of some weight, blinding therewith the eyes of your readers; I doubt you could hardly cleere your selfe with

a good conscience: but howsoever you would seeme to shuffle them together to serue your turne, yet they are plainly distinguished thus as followeth,

This place of the Acts, speaketh of three thousand godly penitent sinners, pricked in their hearts for their sins, and converted at that sermon: the multitude spoken of in the other two scriptures were not such, by your owne grant. Againe, these in the second of the Acts received the apostles doctrine gladly, and forsaking that froward generation with whom they lived, they ioyned them selues vnto the Church, as appearath in the 37. 40. and 41. verses. Now who can deny these 3. thousand (though still the multitude be denied) to be members of the true visible Church when the text saith they were *added to the Church?* although it should be granted, that as yet they had no other officers chosen but the Apostles. But then say you, *And why not our Church-assemblies in England, (much more grounded in the faith) a true visible Church. &c.*

I answer no, it vvill not follow; because (howsoever some fewv of yovv may be more grounded in knowvledge of the truth then they vv ere, and thereby your sins and transgressions much more greater against God, by knowvving more, and obaying lesse) your parish assemblies vv ere not at the first gathred from others by the preaching of the vvord, their hearts being touched vvith godly sorrow for their sins, neither do they yet appeare to be pricked in their hearts for their sins, as those three thousand vv ere. Your parish  
assemblies.

assemblies do not gladly receiue the Apostles doctrine, and continue therein, vvith gladnes of heart to be directed, and ordered thereby, as they did: but every man among you, vvill doe vvhat his owne heart listeth: euen according to the frowardnes and anger of his euill heart: so that vvhere it not for the lawes of the nation and the power of the magistrates restrayning them more then the doctrine of Christ and the Apostles; the manifold mischiefs that would be done by one against another among you through the enuie and malice of your euill and wicked hearts, is too manifest to be denyed, and too shamefull to be defended. I do hartely desire you, Sir, to examine your own heart well, in this point, & minde well the exhortations that the Apostle giveth in Heb. 3. 12. 2. Cor. 13. 5. 6. 7. 8. 9. 11. 1. Cor. 11. 28. 29. 30. 31. you see and know that your Parish-assemblies are so far from continuing in the Apostles doctrine, that they neither konw (therfore not receiue) nor yet regard to know what the wholsome doctrine of the Apostles meaneth, I speake not this of all in particular, the Lord knoweth my heart is far from so thinking: I know many that haue tender consciences, and loving affections, and do well regard the best things: but I speake generally of the conditions of the most, with whom the better sort stand all in the communion, and in one order, or disorder rather: being mingled together all in one brotherhood: and that not by personall fayling, but by the very constitution and lawes of your Church, civill and ecclesiasticall, cleane contrary to

the revealed will of God in his Word.

Even you your self Sir, that are a leader, and professe your selfe to be a guide to the blinde, you breake the law of God,, and defile his holy things: you put no difference betweene the holy and prophane, neither discern between the vnclean and the cleane, so the Lord is prophaned among you. Eze. 22. 26. Consider I pray you and compare together these few places of Scripture Mat. 18. 15. 16. 17. Rom. 16. 17. 1. Cor. 5. 11. 12. 13. 2, Thes, 3 6. 7. &c. and then compare this order heere appointed by Christ, and his apostles, vnto the order of your Church and Parish-assemblies, & you shall see, even by these 15. places of scripture, how far you are from that holy order which Christ in his last will and testament hath given and appointed vnto his visible Church to walke in, and to practise.

You compell all that are of your Parish ( howsoever vnworthie or vnable ) to pay their offrings, and to receiue the communion, especially at your holy time of Easter: there is the table prepared, bread and wine set, come that will and welcom. Esay, 65. 11. 12. yea if they be dwelling in your Parish, and will not pay their offrings, and come to the communion daily, they are by you presented into your spirituall Courts, thither they are summoned: if they appeare not obediently, paying their fees, clearing the bookes &c. they shall be by that Court excommunicated out of your Parish-assemblies: and then, before they may be admitted againe either to the fore named banquet, or to your devine service (as you call it) their

living God, and thus inquire of the dead: but according to the old proverbe like will to



their purses must pay deere enough for a blessing, or absolution, which they must receiue humbly kneeling on their knees before Mas. Commissary, or Mas. Chancellors worship: and if they die excōmunicate before they haue received this bounsing blessing, they may not be brought into your holy ground to be buried there in christian buriall, ( as you call it) vnlesse their friends will first purchase absolution for them. If the mould of this came not from Rome, then I pray you Sir, shew vs where you learned it: for in the whole Bible, we cannot finde any such spirituall order given or appointed by God vnto his Church.

5 Demand. Your 5. demand is *Whether that Demand*  
*in Constantines ( the first Christian Emperour )*  
*tyme, and ever since, vnto M. Iohn Calvins dayes*  
*for the space of 13 hundred yeeres there was no*  
*Christian Churches in Asia, Africke and Europe,*  
*because they had the same outward constitution,*  
*formall state, Bishops, Archbishops, Metropolitans,*  
*and Church government, for substance, & substance*  
*of doctrine, that our English Church hath and re-*  
*taineth &c.*

To tell you the truth: I know not well how to answere this your demand: yet not because it is so diuinely grounded on the word of God: but only because I want scoole learning, and knowledge of auncient Authors writings: as being not able to read and vnderstand them: so that now you haue me at a non plus: as wise men and fooles vse to say.

Yet this is one thing much to be lamented: that a man of your place and learning should leaue the Scripture, the true worde of the li-

living God, and thus inquire of the dead: but according to the old proverbe, like will to like.

*Ans.* 5 *Answer.* Thus much I say for answer to this your far-fetched demand: I do beleue and am fully perswaded by the word of God, that in whatsoever Emperours or Kings time, since the time of Christ: in what Nation or Country soever: whether in Asia, Africk, Europe, ( or wheresoever ) any Church or Churches hath been, is, or shall be gathered or constituted in any other manner, or, by and with any other matter, vnder or vnto any other worship, ministry, spirituall Governours, or spirituall government, then the same for substance in manner and matter, which Christ and his Apostles haue appointed in the new testament: they are not the true visible Churches of Christ.

I do not meane hereby, an absolute true and perfect gathering or constituting: but that all things, both for the gathering and continuing of the true visible Church of Christ, must be ( so far as can be discerned by men ) agreeable to the word of God, as God shall make men able to discerne and vnderstand the Scriptures. And this is all that I can say for answer to this your demand: only I will not loose the good advantage that I haue gained by the same; which is this; I see that you are not able to approue your Church by the word of God, and therefore you are driven to make inquiry, and to look about you to see if you can espie and find out any other Churches, though never so far of, whose constitution or gathering:

gathering, ministry and worship, ecclesiasticall Governors and Ecclesiasticall government, is for substance lyke vnto you, hoping by them to iustifie your selues: but how like it is that other Churches can afoord you any help or sauegard, when as by the verdict of Gods word you stand cōdemned, let the godly iudge.

*Hee hath neede of a staffe that leaneth on a reed.*

And yet even for this your poore proof, it is affirmed by some, who know those histories, that it is a very boast without all truth, that the Churches either in *Constantines* time, or a long time after, were gathered by compulsion of all, tag and rag, in the empyre, as yours are of all, in the kindome: or that there were any such Arch Bishops, or Lord Bishops, with sole authority to rule and governe. Besides, let the Reader note how in your very Demand, you do graunt the great difference betweene the Churches since *Calvines* time, that is betweene all reformed Churches; and your vnreformed Church of Enland.

6 Demand. Your sixt Demand is, *Whether the reformed Churches in the lower and higher Germany, in France, the Churches in Geneva, &c. that come neerer to our constitution and discipline (you say) then yours in England do; be true visible Churches or no? &c.* 6 Demand

To this your Demand, you haue added two branches depending vpon the former, the which I will answer, as you haue set them downe one after another.

6 Answer. I answer yea, they are true visible constituted Churches, and haue a true and lawfull ministry set over them: both which, you

6 Answer:

you in your Parish-assemblies want.

Then you further demand, and say. If they be such, why then do not we adioyn our selues to some of those, but distaste them (you say) as much as wee do yours? I thinke Sir, it had been a poynt of wisdom first to haue heard our answer before you had thus hastily affirmed, that we distast them as much as we do yours: but *Solomon* hath answered you for *pro-18-13* your haste, *Pro. 29. 20.* And I will answer your Demand.

I haue in my former answer affirmed the to be true constituted Churches, & that they haue a true & lawful ministry set over the: whereby you see we do not altogether distaste them as much as we doe yours. And now to this your Demand; which is: *why we do not adioyne our selves vnto them &c.* I think this may serue for answer: we can not vnderstand their language: and I think you cannot giue vs any good reason why we should adioyn our selves to worship God though in a true Church, when we can not vnderstand what they say: for how should we profit or be edified by their doctrine how should we say *Amen* to their giving of thanks, seeing we know not what they say? *1. Cor. 14. 16. 17.*

You yet further Demand: *Why we do not in iudgement assent vnto any or all those reformed Churches that with a ioynt consent ( as may appeare (you say) by the harmony of confessions ) acknowledge the Church of England to be a true Church, and giue it the right hand of fellowship? how dare they (say you) refuse? &c.*

1 To this I answer: I do not know that the  
word



word of God bindeth vs to assent vnto the iudgment of true Churches, any further then we vnderstand their iudgment to assent with ( and agree vnto ) the word of God.

True Churches may err in their iudgment<sup>2</sup> of another Church, especially if they be not rightly informed of their estate: as it appeareth the reformed Churches are not rightly informed of yours: for how then can they approue of the constitution, ministry, spirituall governours, & spirituall governmēt of your Church to be warrantable by the word of God, but they must in so doing condemne themselues: for in all these points they are as far contrary to you, as white and black: true and false are the one to the other: and I suppose none will say that two such cōtraries can be both true. But mind with all: the Apostle saith to perticular Churches and persons, *iudge ye what I say, 1. Cor. 10. 15. beleene not every spirit, but try the spirits &c. 1. Ioh. 4. 1.* And againe, *if any man preach otherwise vnto you then we haue preached, let him be accursed. Gala. 1. 8. 9.*

Now you seeme to teach vs another Gos-<sup>3</sup> pell: for you would not haue vs iudge and try our selues and others by the word of God, but send to other Churches in *Germany*, in *France*, and *Geneva*, heare what they say and what they iudg for truth or falshood: if they approue, who dare disallow? if they giue the right hand of fellowship, how dare we refuse? &c.

Thus you daube with vntempered mortar,<sup>4</sup> haueing nothing but such ould popish va-<sup>10. 16. 12</sup> loury<sup>14</sup>

your to countenance your Counter-Demands:  
doth ill beseeme a man of your place and  
learning. Heare what the word of God saith,  
*To the Law and to the Testimony: if they speake  
not according to this word, it is because there is no  
light in them.* Isay. 8. 20.

Your leaving of this Law and this *Testimo-  
ny* makes vs leaue you: you may as well bid vs  
put out our owne eyes, that other men may  
lead vs: and as soone will we follow you in  
that, as in this your popish counsell.

We haue learned to liue by our owne faith,  
and to know that every man must bear his  
owne burden, and answer for him selfe vnto  
God. Hab. 2. 4. Gala. 6. 5. And to think  
that any may excuse them selues, or be the  
boulder because they haue the approbation of  
others, when they can not approue them-  
selues by the word of God, will proue but an  
evill and false delusion of Sathan: therefore  
seeing that all men, even whole Churches  
may erre in their iudgments: let every man  
take heed how he iudgeth, and how he depen-  
deth on other men, and makes flesh his arme,  
and will not heare the word of the Lord, that  
reproveth his iniquities: As for the reformed  
Churches, we beleeue that they reioyce for  
the many truthes you witnes against Popery,  
and we also do the like: but if you rely vppon  
their approbation, and will not examine  
your waies, and try your selves by the word of  
God, you may perish in your sins, and other  
churches shal not be able to excuse or saue you.

And thus I think your sixt Demand is suffici-  
ently answered. *Let him that readeth consider.* Hag. 1. 7.

7 De.

7 Demand. Your 7 and 8 Demands are so much alike, that one may iudge them to be twins, they resemble either other, and so vnlike the rest: therefore this answer shall serue for them both vntill further occasion be offered. In your seventh Demand you thus begin. *How can the Church, or Church assemblies bee false, &c.*

7 Answer. I answer, your Church (and Church-assemblies) of England may be false for ought that you haue yet said to the contrary: but if we might intreat you to set foorth and shew vs the right forme and fashion of the building of your Church, we should the better discern it, and giue you a directer answer to your Demand then now we can do: but in the meane time we will a little consider and examine what you say. In these words of yours, *how can the Church or Church-assemblies &c.* you grant the whole nation to be a Church: then me things you seeme to deuide that Church into many Churches, calling them *Church Assemblies*: meaning thereby (as I coniecture) your Parish-assemblies. Demand

8 Demand. And so it appeareth by your 8 Demand, where you write thus: *How can the formall state (as they call it) of the provinciall, diocesan, cathedrall and Parishonall Churches of England, and the regiment thereof be vnlawfull, &c.*

Here you haue foysted in a word or two which I found not in the former, which word, because I vnderstand it not, as you (peradventure) meane: therefore I will not meddle with it: neither will I meddle with popish names

names and titles of your Churches, though you muste them vp so valorously as if you ment to terrifie the readers with the very names of them : only this I finde your demand in both, to be : how the Church (and Parish-assemblies) of England can be false; the rest dropt, or rather scattered abroad throughout your Demands, is but your vnfavery salt, which you haue cast out vpon the dunghill of your counter work : all being (as you think) so couched together, as that it cannot be easily raked abroad : but I will try, if by the help of God and the truth of his word, I can shew what vnfavery stuffe it is.

*Ans.* 8 *Ans.* To these your 7. and 8. Demands I answer : that to hould and maintaine a nationall Church : that is to hould, that any nation can be a church, now in the time of the Gospell, we deeme to be erroneous and false : and do affirme that no warrant or defence for it can be found in the word of God. It is an humane invention, and differeth from the testament of Christ, which sheweth many Churches to be in a nation or Country : as in *Iudea Asia, Galatia &c.* Gala. 1. 2. 22. Rev. 1. 4. But not any nation to be a Church.

Now that yours is a Nationall Church, not only the name and title, as it is vsually called, (besides your own grant) but the cōstitutio also sheweth: for it hath a pastor over the whole nation, the *Archbishop of Canterbury, Metropolitan and Primate over all England: your most reverend father in God, who maketh & consecrateth the Diocesan Bishops, whereupon ariseth Diocesan Churches or Sees* : and they againe make your  
Parish



(25)

Parish Priests, to the Archbishops: and to his  
 successours the inferiour Bishops haue sworne  
 ( *So help them God in Iesus Christ* ) all due re-  
 verence and obedience. This your book of  
 consecration sheweth : and we desire you to  
 shew vs warrant for those things in the Scrip-  
 ture, if you can : or else shew vs where you  
 haue learned them.

In your 8 Demand you say thus; *The name, <sup>8</sup> Demand. calling, and office of these Bishops* ( for either you  
 must meane these Bishops (or the like) or else  
 you speake nothing to the matter in hand )  
*Whether (say you) wee respect, ordination of mi-  
 nisters, or power of jurisdiction: is the same for sub-  
 stance, expressed in the New testament. And this  
 (you say) hath been and will be proved, seeing it  
 hath had a continuall succession from the Apostles  
 time vnto this day &c.*

If you were as redy to prooue, as you are to  
 affirme things, then were your valour some-  
 thing worth. But you and the rest, are so loth  
 to be drawne to prooue yow ministry and or-  
 dination by the word of God, that if you can-  
 not make vs take your word for the lawfullnes  
 therof, then you will try by all means possible  
 how you can get vs into some prison, and keep  
 vs there, vntill you haue founde your prooffe  
 out of some other darke corner: for by the  
 light of Gods worde wee thinke you will  
 never be able to proue the lawfullnes thereof.

These things that you say, haue indeed been  
 often by others affirmed : but never otherwise  
 proved then by you at this present. But if you  
 good sir, would now take the paynis to proue  
 what you haue saide, by the word of God, your  
 paines

paines would deserue thanks of many: And withall, let me intreat you sir I pray you (because you say it hath had a continuall succession from the Apostles time vnto this day) to shewe me, for my learning, which of the Apostles was the *ArchApostle* or *Archbishop* (If you please so to call him) ouer or before all the rest, and from whom (or by what authority) he had that high place and Lordly office. And also where, and with whom he left that his *Arch-Metropolitane* authoritie to lord it over the rest, as these do at this day, as you say.

I professe vnfaignedly, that if I could see these things proved by the word of God, I would soon (through Gods mercy) change my minde.

But in the meane time, to let passe the rest of that frothie stuffe, which might be raked together in these your 7 and 8 Demands, I will come again to your 7 demand, though I could from the 16. 17. 18. and 19. lines in your 8 Demand light you such a candle as I think you would be loath that any should see the light thereof, but I will not blow at that cole now, yet you (against your will I am sure) haue made a fayre beginning to kindle it, where you say thus, *The Pope was not Antichrist before he had gotten the title of vniuersall Bishop, nor compleat vntill he had gotten into his hands both swords, that is, both Civill and Ecclesiasticall Dominion*: if I should now add but a little of your owne fuell to that coale, these your words would discover a great part of the mystery of iniquity which growes in your ministry at this day. But to let that passe, nothing doubting but God in his good time, by  
the

the brightnes of the Gospel, wil cause the same to appear more and more dayly, I will come to your 7 Demand, where you tell vs of the Gospell soundly and substantially taught and professed: and the sacraments so rightly administred and received in your Church, as for proportion no country in the world (you say) nor Nationall Church whatsoever, can afford the like, &c.

The like vaine boast of all the grounds of Christian religion, soundly held and professed, &c. I met with in your third Demand: but neither there nor heere you speake any word of the practise, Christian religion, and of the kingly power and office of Christ governing your Church: of these things you say nothing: nothing how Christ ought to reigne as King in his Church, by his owne Lawes and ordinances executed, and administred in and by his owne offices and officers which he hath given unto and appointed in his Church for that worke, Ephie. 4. 11. 12. 13. Rom. 12. 6. 7. 8. 9. Not a word of this, I pray you Sir, let not this candle be light, howsoever you do: you may make your people think that Christ will be a Prophet to teach them, and a Priest to sacrifice for them, though he be not a King to rule and reigne over them in and by his owne Lawes and officers: they peradventure know not (or dare not tell you) that this is a denying of apart of the mediatorschip of Christ: therefore Sir, as long as you can, let them not know the kingly office of Christ, nor what the Holy Ghost saith in Luk. 19. 17. let them know no other government, for the Church

170  
Church but your spirituell courts: it wil serue  
their turne well enough, untill the Lord shall  
moue their harts better to consider and dis-  
cern the truth of his will reveiled in his word,  
which in his good time he will do unto all  
those that earnestly desire, and with upright  
harts seeke and labour to worship and serue  
Ioh: 4:24 him in spirit and in truth. And now I will  
labour to shew the deceit of your vainglory in  
boasting of the word and sacraments, which  
you say are so soundly taught and admini-  
stred, &c.

You would haue us (and all men) take it  
for granted that the nation of England is the  
true visible Church of Christ: which you are  
not able to proue: then you go on, telling us  
of the sound and substantiall things in this  
your Church: but we would first intreat you  
to shew us your Church constituted and buil-  
ded according to the scripture: if your  
Church be as you would make us beleue, then  
shew it, that we may see and discerne whe-  
ther it be soundly and substantially built of  
choyse trees, and of pretious living stones  
(to the best of mans discerning) hewed and  
squared and fastned together according to the  
heavenly patterne: every stone living, elect  
and pretious: (Isay still in the best of mans  
discerning) every stone hauing his beauty, his  
burden and order: all of them laboring to  
support one another, to edifie one another,  
to exhort, to admonish and reprove one ano-  
ther, that so they may be the habitation of  
God, as these scriptures do shew, Exo. 19. 5. 6.  
and chap. 25. 8. 9, 40. 1. Chro. 29. 2. Zach.

14



21. compared with Heb. 8. 1. 2. 5. 16. &c.  
 Chap. 9. 11. 14. 1. Pet. 2. 4. 5. 7. 8. 9. Act. 3.  
 37. 41. 42. Rev. 1. 5. 6. Heb. 3. 13. Chap. 10.  
 24. 15. Lev. 19. 17. Gala. 6. 1. 2. with many  
 other, which I omit.

The materiall Temple ( which was but a  
 tipe of this ) we read to be built from the very  
 foundation : of choise costly perfect stones :  
 the beames and rafters of choise Cedars, *Al-*  
*gummim trees*, 1. King. 5. 17. Chap. 6. 7. 27  
 Chro. 2. 8. Ezra. 3. 7. 12. &c.

But of the incomparable beauty and unu-  
 terable excellency of this spirituall Temple,  
 under the holy ministry & happy government  
 of Christ, it must be such as none may grow  
 nor be planted there, untill they be first cut off  
 from their corrupt naturall stock where they  
 grew before : and then be grafted into the true  
 oliue tree, the true vine : yea and being plan-  
 ted and ingrafted, that plant, that branch that  
 bringeth not forth good fruit, but bringeth  
 forth euill fruit apparantly seene and known,  
 must be cut of and cast out, Rom. 11. 17. 18.  
 19. 20. 21. 1. Cor. 6. 11. Tit. 3. 3. &c. Rom.  
 6. 4. 5. 6. &c. Math. 3. 10. and 7. 19. and 15.  
 13. Luk. 13. 6. Ioh. 15. 6. Math. 18. 15. 16.  
 17. Rom. 16. 17. 18. 1. Cor. 5. 11. 12. 13.  
 Now shew us your Church to be thus built,  
 and thus ordered according to the testament  
 of Christ : I doe not meane thus built in per-  
 fect maner : but that every member of your  
 Church in the plating thereof do in the best of  
 maus discerning, according to Godly iudge-  
 ment, in his or their measure, hewen, fitted  
 and squared for the building, before he be

fastned there into: for as the Apostle saith,  
*We which liue, must no more liue unto our selues,  
 but unto the will of him that dyed for us and rose  
 againe: Ephe. 4. 22. 23. 24. 2 Cor. 5. 15. 17.  
 1 Pet. 4. 3. We must be new creatures, for we are  
 the Workmanship of God created anew into Christ  
 Iesus unto good Works, which God hath ordayned  
 that we should walk in them, Ephe. 2. 10.*

When you haue proved ( and shewed us )  
 your Church thus framed, fashioned, and or-  
 dered, then we wil take a view of those things  
 which you say ( but you proue not ) to be,  
 therein so sound and substantially taught and  
 administred.

But if you still boast of those good things  
 in your Church, and yet your Church it selfe  
 be built of rough tree, or rotten timber, hay  
 and stubble, or of the thorns and bryers of the  
 wildernes, and with such dead or hard stones  
 as cannot be hewen and squared, and fastned  
 into the building together, according to the  
 heavenly prterne, then is your Church a false  
 Church, and deceitfull, notwithstanding all  
 your sound and substantiall things therein:  
 which things although they be ( indeed ) both  
 sound and substantiall of themselues, yet will  
 they not keep up your tottering building but  
 in time it will fall and come to naught. And  
 this at this time shall serue for answer to your  
 7 and 8 Demands: only thus much more: be-  
 cause I would not haue you any more boast,  
 or go about to dasell our eyes with the sight  
 of those things which you say are in your  
 Church, untill you haue shewed us the true  
 forme and fashion of the building of your  
 Church

Church, I will demand of you this one question; *to vnderstande the fullnes of this thing*

When the Prophet *Haggai*, chap. 1. reproved *Hag. 1. 24* the Iewes for that Gods house was not builded among them; would it haue been a sufficient answer for them, thinke you Sir, to haue said to the Prophet thus, We haue costly and faire, sound and substantiall feelings of the sweetest and purest wood, costly carved and curiously wrought, with many goodly and rich hangings, cushings, carpets, and curtins, with so many other costly and sumptuous ornaments and deckings, yea all whatsoeuer, according to the appointment of the law for Gods house, as for the proportio, no Countrey in the world can afford the like. Nay Sir, admit they should also haue said thus. And behold also, we haue the foundation layd, and we haue many expert and excellent builders, all of them sound and learned workmen, and for instruments, also, to hew and square the timber and stone, we haue so good as none can be better, of which timber and stones also we haue so great plenty, and so excellent good, with all other things necessary to finish the building, as for proportio no country in the world can afford the like: therefore although the stones be neither layd, nor squared, nor the timber hewed, fitted nor framed: yet haue we the house of God well builded. *the house*

What thinke you Sir, would this haue been a sufficient answer to haue satisfied the prophet? if no, consider then how little your vaine boast will stand you in stead in the day of your appearing: search the Scriptures, and you shall *10h. 39*

And there; that every true visible Church of  
 Christ must consist of a company of people  
 (be they many or few) that are called out  
 and separated from the froward generation  
 of the world, by the Gospell, (*Iohn. 15. 19.*  
*Act. 17. 6. 9. 11. 14. &c. Act. 2. 40. 2. Cor. 6. 15*  
*16. 17. 18.)* and ioyned (or built) together  
 into a holy communion and fellowship, a-  
 mong themselves, (*Act. 2. 41. 44. Ephe. 2. 13.*  
*19. 20. 22.)* all of them being (in their mea-  
 sure beleevers, pricked in their harts for their  
 sinnes, and now laboring together to continue  
 in the Apostles doctrine, (*Act. 2. 27. 42.*)  
 Being thus coupled and knit together they  
 are called in the Scripture *the Temple of God,*  
*1. Cor. 3. 16. 17. the habitation of God; Ephe. 2.*  
*22. the Church of God, 1. Cor. 1. 2. 2. Cor. 11.*  
*unto the which Church he daly addeth those that*  
*he will save, Act. 2. 41. 47. they are then called,*  
*Saints, Rom. 1. 7. 1. Cor. 1. 2. they are called*  
*Holy Bretheren. Heb. 3. 1. they are called the*  
*body of Christ, and members for their part of the*  
*Whole building of God. Consider what is said,*  
*&c. 2. Tim. 2. 7. &c.*

9 Demand:

9 Demand. And now to your Counter-  
 Demand, which is: *Whether any new lawes can*  
*or ought to be made, or inacted: or any further*  
*reformation made without the christian Princes*  
*or Magistrats consent, &c.*

9 Answer:

9 Answer. I Answer no. And I further ad,  
 that whatsoever subiects, of what degree or  
 state soever they be, that shall go about either  
 to inact any new lawes in the Kings Domini-  
 ons, or to reforme the order and state of the  
 Kingdome, contrary to that order which is

all

ther any or all of them may by their rovall



(33)  
already established, without the consent and  
lawfull authority of the Prince & Magistrate,  
he is by the word of God iudged and con-  
demned worthy of damnation, *Rom. 13. 12.*  
*5. 6. Rev. 12. 18. 19.* And if for this his  
or their offence, the Prince and Magistrate do put  
him or them to death (as by their lawfull an-  
thority they may) it is no more then they haue  
iustly and worthily deserved for their euill  
doings.

The next word in this your 9 Demand, are  
thus set downe, and thus odly pointed, *or ever*  
*in a well ordered Church hath bin enacted, or made*  
*and whether, they haue done well, to separate with-*  
*out the Kings Maiesties leave and licence, and con-*  
*sent of the state.*

These your refined words, as they be in this  
fashion set downe, I doe not well vnderstand  
therefore I will giue you no other answere  
then is already made in the former words; de-  
siring that this which is heere answered may  
be compared with that which is written for  
answer to the last 4 lines of your second De-  
mand, and I think it will giue sufficient satis-  
faction: and for the better cleering of all o-  
ther meanings: I will demand of you these  
two questions desiring your answer, if not  
printed, yet under your hand writing.

*Quest. 1.* Whether Christ be not the only  
wise God and everlasting King, and per-  
fect law giver to his Church: and whether  
all Kings, Potentats, Princes and people  
be not bound to submit themselves as true  
and faithfull subiects unto him, and to  
his lawes given unto his Church: or whe-  
ther

ther any or all of them may by their royall power, learning or authority, alter, change, leaue out, or ad unto any of those lawes which Christ hath already set forth in his last will and testament.

*Quest.* *Quest.* Whether every particular man (and consequently all men be not bound by the word of God to separate themselves from every knowne sinne and error (whether in faith, or conversation of life) that the Lord shall giue him sight of: and labor diligently to reforme themselves and their families according to the law and will of God revealed in his word, without the consent of the Christian Prince and Magistrates under whom hee liveth: or whether they bee bound to go on and continue still in their sinne or error, and not to separate from the same untill they haue first sued for, and obtained the Princes and Magistrats leave and licence and consent of the state, that is indeed and breisly whether God must be, God or no, cexcept men will giue him leave.

*10 Demand.* *10 Demand.* your tenth and last Demand is. Whether it were not the Separatists best course to retarne againe to Gods true Church and people, from whom (you say) upon some conceited hard dealing they haue made an unlawfull rent; and there to confer with the best learned: and if still their consciences be somewhat tender, to supplicate for some favour and liberty: or if (say you) they will not take this course: Whether it weare not good for them for the avoiding of scandill, and in expecttance of some prosperous successe by the

the permission of our noble King and honorable  
Counsell, to remoue to Virginea, and make a Plan-  
tation there, in hope to conuert infidels to christi-  
anity.

Although I can partly gesse in what humor  
you propounded this your Demand, yet I will  
not answer you according to that your humor,  
but I will answer you even as I desire to fol-  
low the truth in loue and peace with you and  
with all men.

I answer, Those that haue separated and  
made an unlawful rent from Gods true Church  
and people (as you say) it is the best course for  
them to returne againe, and with godly sor-  
row to manifest their true and unfained repen-  
rance for the unlawfull rent they haue made.

And that this may be the sooner effected and  
brought to passe: seeing that you still take  
it for granted that your Nationall Church,  
and Parish Assemblies of England, is the true  
visible Church of Christ: I do once againe in-  
treat you to shew vs the true forme and fa-  
shion of your Church: And lay you apart all  
wrath and Envious Anger, that so we may to-  
gether in peace and love: you with us, and we  
with you, take a view and consider of your  
Church, and cōpare the form & fashion therof  
with the forme and fassion of the true visible  
Church of Christ, as it is described vnto  
us in the scripture: If you can proue your  
Church or parish assemblies to be like vnto  
that true visible Church of Christ both for true  
matter whereof it is built, viz. Saints: And also  
for the maner of the building, beeing coupled  
and combined according to the heavenly pat-  
tern.

10.  
Answ: 10.

tern. Both you and all men shall see, that I am  
willing, not onely to returne againe, but also  
to labour with godly diligence, to live in a ho-  
ly communion and fellowshipe with you, la-  
boring to obey the lawes and ordinances of  
our Lord and Saviour Iesus Christ, supporting  
and strengthening one another in all loue: And  
if this good and godly course maye be accom-  
plished: not onely I my selfe, but all of vs,  
that now are separated from you, would much  
more willingly and gladly returne againe and  
labor to plant our selues againe in the meanest  
parte of England, to inioy peace with holinesse  
and to follow the truth in loue among our  
kindred and friends in our owne natie cun-  
try, then either to continue where now many  
of vs as yet liue, or to plant our selues in Vir-  
ginia or in any other country in the world, vp-  
pon any conditions, or hope of any thing in  
this lyfe whatsoeuer. Yet euen for *Virginia*  
thus much, When some of ours desired to haue  
plated our selues there, with his majesties leaue  
1 upon these three grounds, first, that they might  
be means of replanting the gospel amongst the  
2 heathens. Secondly that they might liue vnder  
3 the Kings government. Thirdly, that they  
might make way for, and unite with others,  
what in them lieth, whose consciences are  
greived with the state of the Church in Eng-  
land: the Byshops did by all means oppole  
them, and their friends therein; and though  
they, aboue other men, pretend the planting  
of the Gospell amongst heathens, as you here  
do, yet haue they been rather content, that  
the most vile milcreants in the kingdom and  
such

Ion

OT  
pudat  
Heb: 12:14

Demetrius  
virginia of  
3-4 rounds



such as were rather like to turne christians to heathens then to make of heathens Christians, then they!

And thus much for answer to your ten Counter Demaunds: nothing doubting but we shall be able to beare the waight of your next blow with patience, when it comes forth. If in the meane tyme I haue not answered you to any or all these your demands as you desire, yet I haue endeoured my selfe to do it according to truth in the best of my vnderstanding, as the word of God hath directed me.

I doe intreat you sir, not to suffer the vndisadvised anger of your owne euill and froward hart, cause you to take things in the worst part; although I cōfesse that at the first sight, or view hereof, this my harsh, rude, and vnlearned writing may seeme vnpleasant and offensive: yet vppon better and more serious considerations you shall haue lesse cause to find fault.

Therefore sir, When you finde heerein any thing that may moue you to take offence, I pray you passe by it in loue, & shew you forth that godly patience, which you sometime teach to others. Remember sir, *He that is slow to wrath, is of great wisdom; but he that is of a hastie minde exalteth folly, Pro. 14. 29. And to gaine, he that is slow vnto anger is better then the mightie man: and he that ruleth his owne mynde is better then he that winneth a City. Pro, 16, 32.*

Consider also, sir, It is you that haue drawne me to write, and therefore you haue the lesse cause to be angry, with me: except your hart be enuious, full of deceit & malice, couetousnes, pride, and vainglory, Rom. 1. 29. 30. 31. against

106  
against which things (considering how euill they  
be in any) it may be hoped that you haue lear-  
ned to strīue. Philip. 2. 3. and doe labour to be  
purged from an euill conscience, Heb. 10. 21.  
22. 23. 24. I pray you sir, beare with mee for  
writing thus vlearnedly: I haue endeouored  
my selfe in the best manner that I can, to  
speake according to the word, as taught of  
the holy Ghost: from which, where I haue  
swarved, or abused the same, I humbly craue  
of you, & of euery godly wise Reader, Christi-  
an correction, rather then pardon: for it ought  
to goe before, and shall be more profitable vn-  
to me: yea greater every way shall the bene-  
fit therof be, both for me, and for others also:  
for I being better instructed, shal through Gods  
mercy, both repent and learne to amend my  
faults; and others shall reape the fruits of Gods  
graces which more plentifully by your godly  
and diligent care; louingly to correct what  
you see amisse: vnto the which dutie of loue,  
if I may any way stir you and others vp, I shall  
not thinke my labour wholly lost, but shall be  
very glad to see you and others so well affe-  
cted. Fare yee well.

Let all Glory and honor, praise and thanks  
be giuen to God alone.

FINIS.

